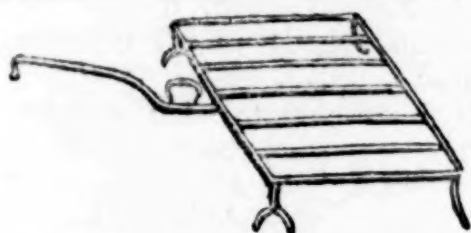


# COBBETT'S WEEKLY POLITICAL REGISTER.

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"Above all things good policy is to be used, that the treasure and monies in a state be *not gathered into few hands*; for, otherwise, a state may have a great stock, and yet *starve*: and money is like muck, not good except it be *spread*. This is done chiefly by suppressing, or at least, keeping a strait hand upon, the *devouring* trades of *usury*, engrossing great pasturages and the like."—LORD BACON'S ESSAYS.

## TO THE READERS OF THE REGISTER.

Barn-Elm Farm, 23d September, 1828.

MY FRIENDS,

SOME little time ago, on the 25th of August, indeed, I received a letter franked by the DUKE of WELLINGTON, who was then at Cheltenham. It contained a letter from JAMES TUFFNELL to the Duke, and within that letter, a letter addressed to me. The DUKE sent them both to me; and I, the next day, wrote a letter to the DUKE, enclosing my answer to TUFFNELL, and requesting the DUKE to forward it to him. I insert these letters here. Every one of them will speak for itself; and therefore, it is unnecessary for me to make any commentary; and I shall simply beg you, the readers of the Register, when you have read my letter to the Quaker, real or pretended, to look at the motto to this Register.

I am, my friends,

Your faithful friend,

WM. COBBETT.

## TUFFNELL'S LETTER TO THE DUKE.

Breding, Isle Wight,  
8 Mth. 22, 1828.

MY LORD WELLESLEY,

ESTEEMED FRIEND—Thou wilt oblige thy Friends and the writer by sending the enclosed letter to William Cobbett—

he is wicked—but I trust will be reformed to truth.

Thy complying will oblige thy

Esteemed Friend,

JAMES TUFFNELL.

Duke Wellington, London.

## TUFFNELL'S LETTER to Mr. COBBETT.

Breding, Isle Wight,  
8 Mth. 22, 1828.

WILLIAM COBBETT,

FRIEND—I have read thy abusive letter as concerns us Friends, also your gross untruths as published by thee in a book under thy name, which is not only wicked on thy part, but, badley-intend'd to inflame the minds of our fellow men. There is not a bad crop corn, I have been inspecting many parts, and I declare that we have a good average crop of all kinds grain—nothing is grown—myself inspected a 40 acre field that was 16 days in shock, stod all the rains, and not a single corn was grown a little might be distroied by the wind—by whipping out—but not worth mention. Do thou Friend William think by telling so much untruth, and inflaming the minds of our poor brother mortals, that thou will sell thy Squash's better, an article well known to be nothing more than a different species of the *Water Melon*. I am no made up Quaker, but one that would gladly see thee at our religious house, White Hart Court, Nicholas Lane, or at Friend Fry's, Mildred Court. I wish thee to insert this in thy book.

Your Friend,

JAMES TUFFNELL.

To William Cobbett, Barn Elm.

Favour of  
Friend Wellington.

## MR. COBBETT'S LETTER TO THE DUKE.

Barn-Elm Farm, near Barnes, Surrey,  
26th August, 1828.

MY LORD DUKE,

I REQUEST you to be pleased to forward, free of postage, the enclosed Letter to Mr. James Tuffnell, a liberty which

I should not have presumed to take, if your Grace had not had the condescension to forward to me that Gentleman's letter, to which the enclosed is an answer.

I am, my Lord Duke,  
Your Grace's most obedient and  
Most humble Servant,  
WM. COBBETT.

MR. COBBETT'S LETTER TO TUFFNELL.

*Barn-Elm Farm, near Barnes, Surrey,  
26th August, 1828.*

SIR,

I HAVE received from you a Letter, which I should have deemed wholly unworthy of an answer, had it not acquired an importance which, intrinsically, does not belong to it, from the channel through which you chose to convey it to me. On this account, and on this account alone, I here proceed to remark on your letter, considering it under two heads; namely, as it relates to your representations with regard to the wheat crop, and to what you are pleased to call *my abuse of your sect*.

With regard to the former, it is lucky for you, that the sun has now overcome ST. SWITHIN, or rather, succeeded to the reign of that celebrated saint. It was easy to foresee, that, if we had fine weather now, the natural desire of people to believe that no mischief had been done to the wheat, would give rise to a general expression that such was the fact; that people would look at the wheat ricks, without at all recollecting the bad state in which their contents had been put together, and without adverting to the large quantities scattered on the ground, and would assert, with you, that no harm worth mention had been done by the wet. Your assertion, however, relative to a field of forty acres of wheat, that stood sixteen days in shock, every day of which was more or less a day of rain, without a *single grain* of it *being* *grown*, is an assertion, which, though it may be perfectly in character with those who wear buttonless and collarless coats, would, I imagine, be deemed a monstrous departure from the "*truth*" in any other description of mortals; and I

must confess, that whatever disposition I might otherwise have entertained to accept of your pious invitation to visit your religious house in White Hart-court, Nicholas-lane, this assertion is calculated wholly to efface it from my mind.

With respect to what you call *my abuse of your sect*; abuse means, amongst other things, *false allegations*; for that which is *true*, though it may be severely censorious, can never be called abusive. Now, I am not aware that I have ever put upon paper one single word of untruth with regard to your sect. I have said, that the very basis of that sect is passive obedience and non-resistance; let the command be as unlawful as it may, and let the violence proceed from whatever quarter; I have told you, as GENERAL WASHINGTON told a great branch of your combination, that those were not entitled to any of the rights of citizens or subjects, who, under whatever pretence, refused to take up arms in the defence of their country or of the legal powers of the State, including, in our case, the office and person of the King. I have told you, that if we Englishmen were *all* to act upon your principles, the King might be dragged from his throne, and the country torn to pieces, or enslaved by invaders; and that these would be the *inevitable* results.

But, I have also told you, that the *motive* to this pretended sanctity and in-offensiveness had, and has, its foundation in greediness of the worst kind; that its natural tendency was, and is, to cause you to seek the possession of wealth without adequate labour or science; that it naturally must lead men to study and to put in practice all those arts by which power and superiority in point of money are to be acquired by the means of money; and that the fact is, that your sect, while professing superior purity, and a *literal* adherence to the precepts and commands of holy writ, have violated, in the most flagrant manner, all those precepts contained in the two Testaments which were manifestly given forth for the protection of the poor and unwary against the tyranny of the rich and the crafty.

In making good my charges against



your sect, let me first draw your attention to these precepts. In the Prophet Amos, Chap. viii. ver. 5 and 6. "Saying, when will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit! That we may buy the poor for silver, and the needy for a pair of shoes; yea, and to sell the refuse of wheat?"—HOSEA, chap. xii. ver. 17. "He is a merchant, the balances of deceit are in his hand: he loveth to oppress."—EZEKIEL, chap. xxviii. ver. 18. "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."—PSALM, lxx. ver. 15. "Because I have not known traffic, I shall enter in amongst the powers of the Lord."

Now, Mr. TUFFNELL, in order that we may have an interpretation of these words of Holy Writ from an authority, which no one can dispute, we will take it from the Fathers of the Church, beginning with St. CHRYSOSTOM, who was born at Antioch, in the year 344; and who, of course, lived almost amongst the apostles themselves. This venerable Father explains what is meant by a merchant, and what is not a merchant; and I beg you to pay attention, and say, whether you yourselves come under the description. "It may be said, that all mankind seem to be merchants. I shall therefore show *who is not a merchant*, that you may understand, that the man, who would not be of this character is not a merchant. Whosoever procure an article, not to sell the very same thing *entire and unaltered*, but that it may be unto him a material for some workmanship, he is not a merchant. But, whosoever procure a thing, in order that he may gain profit, by disposing of the very same thing *entire and unaltered*, he is a merchant. And the man who procures an article, by disposing of the very same thing *entire*

"and unaltered, he is a merchant, who is ejected from the temple of God."

Now, Mr. TUFFNELL, it is notorious to the whole world, that your sect are not only merchants in this deadly sense of the word; are not only *traffickers* in the worst possible sense of that word; but that they, in a great measure, engross the whole of this species of gain, in this kingdom, to which they are a real affliction. They get rich by the miseries of the poor; for, out of almost every loaf that is eaten in every part of the kingdom, these wily and greedy men take more or less of profit to themselves. They are the principal dealers in corn, in flour, in meal, and in malt; they buy these articles and sell them again "entire and unaltered" (except indeed to adulterate); and thereby are, according to St. CHRYSOSTOM, "ejected from the temple of God."

St. AUGUSTINE, who wrote in the year 415, says the same thing: both say, that *no true Christian can be a merchant, or trafficker*, according to the above-described sense of the word. The COUNCIL of NICE decreed, that these mere dealers or traffickers, in order to be considered *penitent*, should first pass *three years* amongst those who were to be lectured and *reproved* during that time; and then "*ten years* amongst the penitents." Whether these were to receive, during these thirteen years, the benefits of manual discipline of any sort, is not laid down either by the Fathers or the Council.

Nor is this by any means an *obsolete* doctrine; and God forbid that it should be! Every good government has discountenanced traffickers, and has suppressed them to the utmost of its power. The EMPEROR of RUSSIA has lately banished the Jews from his dominions; and the KING of SPAIN found it absolutely necessary, about two years ago, to adopt measures for suppressing the *traffickers*, who had crept into the country and had introduced their practices there, during the incursions of the French, and the subsequent unsettled state of things in Spain. The Ordinance, to which I allude, after stating, that divers persons, regardless of their duty as Christians, were oppressing the people by the means

of traffick, proceeded, first, to give the description of the *merchant*, and of one that was not a merchant, almost in the very words of St. CHRYSOSTOM; and in order to effect its purpose, without great and direct severity, it concluded by imposing a *heavy license-tax* on all those, who came under the description of merchants according to the words of that venerable person. This Ordinance is well worthy of the consideration of every statesman; it is worthy of imitation in this country, and I live in the hope of seeing something on the same principle adopted.

Besides this sin of trafficking, there is the still greater sin of *lending money for gain*, for the constant practice of which your sect is notorious, having brought it to a degree of perfection and refinement, far surpassing those to which the practice of the descendants of those who crucified our Saviour ever attained. You profess *purity* surpassing that of all other men; and, as I said before, you particularly insist upon the necessity of following literally the precepts of Holy Writ. Hear, then, what it says with regard to this practice. The curses of God against *usurers* are numerous and dreadful; yet the whole of these do you set at defiance, when you *lend money at interest*; for *usury*, according to the scriptural meaning, is not the lending of money at *more than a certain amount of interest*. The law of this land, or of any land, cannot invalidate the law of God. You most audaciously set your faces against the law of this land with regard to two very material points. You openly disobey the law which commands you to yield *tithes*; and you as openly disobey the law which commands you to participate in the services necessary to the defence of the country and the safety of the King, at the same time that you participate in the security which defence gives, and claim all the benefits arising from your allegiance; and these things you are, in my opinion, permitted to do with impunity, to the great disparagement of your fellow-subjects. The only ground which you have for refusing thus to obey the laws is, that those laws are *not agreeable to the laws of God*. You

therefore, of all men living, ought not to plead the law of the land, when that law permits practices not sanctioned by the law of God. You will hardly be so immeasurably audacious as to say, that you are to abide by the law of God in preference to the law of the land, in cases where you interpret the former to excuse you from the performance of military duty, and from the yielding of tithes; and that you are to abide by the law of the land in preference to the law of God, in cases where the former tender you the means of making money. To this extent of audaciousness you will hardly go. Hear, therefore, what that Word of God says with respect to the practice of *usury*; or lending money *for gain*.

Usury, in every passage, where it is used in the Scripture, means *lending for gain*. The definition of the word given by SAINT AUGUSTINE, in his Commentary on the 37th Psalm, is this: "If you lend your money to a man from whom you expect *more* than you gave, not money alone, but any thing else, whether it be wheat, wine, oil, or any other article; if you expect to receive *any more* than you gave, you are an *usurer*." SAINT AMBROSE, in his Commentary on TOBIAS, says, "You shall not receive the usury of food, nor of any thing else; the victuals is usury, the cloth is usury, and *what ever is added to the principal* is usury." ST. JEROME, in his Commentary on EZEKIEL, says, "that gifts, or any thing else that cause the lender to receive an *increase*, is usury." ST. BASIL says, "that if any thing *more* be required than is given, it is usury." The COUNCIL of AGATHA decreed: "it is usury, when *more* is required than is given; as for example, if you lend ten shillings and require *more*; or if you give a cask of corn, and require *something more* than the cask." The dictionaries of all languages in the world, not excepting our own, make "receiving of interest" usury; and, indeed, make *usury* and *interest* synonymous terms. JOHNSON'S definition is as follows: "USURY: money paid for the use of money; or, the practice of



"taking interest." "USURER: one who puts money out at interest."

Here, then, "friend" TUFFNELL, we have the certain fact before us, that the word usury means, in the language of Scripture, the *taking of interest*; and we are now going to see what that Scripture, which you profess so strictly to follow, says upon this subject; or, in other words, we are now going to put your piety to the test.

LEVITICUS, chap. xxxv. ver. 35, 36. "Take thou no *usury* of him" (brother or neighbour), "or *increase*; but fear thy God; that thy brother may live with thee. Thou shalt not give him money upon *usury*, nor lend him thy victuals for *increase*."—DEUTERONOMY, chap. xxiii. ver. 19, 20. "Thou shalt not lend upon *usury* to thy brother; usury of money, usury of victuals, *usury* of any thing that is lent. Unto a *stranger* thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury."—EZEKIEL, chap. xviii. ver. 12. "The man that hath given forth upon *usury*, and hath taken *increase*; shall he then live? he shall not live; he shall surely die; his blood shall be upon him."

The same PROPHECY, in an apostrophe addressed to the city of JERUSALEM, chap. xxii. ver. 12. says: "Thou hast taken *usury* and *increase*, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore, I have smitten mine hand at thy dishonest gain, which thou hast made, and at thy blood, which hath been in the midst of thee. Can thine heart endure, or can thy hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries."

How literally this prophecy has been fulfilled upon the Jews! And if you, Mr. TUFFNELL, wish to follow the precepts of scripture, how can you justify the proceedings of your sect; or with what reason can you complain of what you call my "*abuse*," which has been gentleness itself compared with these

denunciations of the Holy Scriptures? Nor are these precepts confined to the Old Testament. ST. LUKE, chap. vi. ver. 35. "But love ye your enemies, and do good, and *lend*, hoping for no thing again; and your reward shall be great and ye shall be the children of the Highest."

The New Testament is full of exhortations to the same amount. There are, however, two passages of Scripture, upon which you may possibly found a hope of escaping the vengeance of a just God. DEUTERONOMY, chap. xxiii. and ver. 19. and LUKE, chap. xix. and verse 13 and following. The usurers say, that by the first of these texts they were not forbidden to take *usury* of the *stranger*, and only forbidden to take it from their brethren. You, however, take it from *every* body, "friends" or foes, natives or aliens. ST. AMBROSE, writing on this subject, and showing that the *stranger* meant a *foreigner*, and even a foreign enemy, says "who was the alien but AMALEK, that is the enemy. Take usury from him, whose *life* you may take without the guilt of sin. The right of waging war implies the right of taking usury." Saint Thomas says, "To receive usury, even from strangers, was tolerated merely for the avoiding of a greater evil. This dispensation is not extended to Christians, who are bound to consider all mankind as brethren." At any rate, this text, on which the Jews proceed, regarding as strangers all the rest of mankind, can never be a justification or an excuse for you, who take usury of foreigners, of fellow-subjects, of countrymen, of neighbours, and, in your ungodly and indiscriminating thirst for gain, of one another, brother from brother, son from father, and father from son.

With regard to your interpretation of the *parable of the talents* (Luke xix.) it is manifest, that no man of sincerity can construe it, can twist it by all the arts at his command, into a justification of *usury*. In the first place, it is clearly and professedly *figurative* from one end to the other. The MASTER there represented, is God; men the stewards or servants; the *talents* our worldly pro-

perty, or means of doing good, which we are required to lay out at *spiritual* usury; that is to say, in clothing the naked, feeding the hungry, redeeming the captives and the like; and, amongst other works, in making free-loans, as enjoined by the Gospel of St. LUKE, chap. vi. verse 35. By neglecting thus to use our talents in the works of goodness and mercy, we incur the penalty of being ranked with the goats; by doing them for the poor, we do them for the MASTER himself, who will pay us the spiritual interest of eternal reward. But usurers, instead of increasing the talents for these uses of the MASTER, take all the profit to *themselves*! This is the interpretation which St. GREGORY the GREAT has given of this parable, and, indeed, it is the interpretation which must be given of it by every man of sincerity and of common understanding; and, for you to pretend that this is to be taken in a *literal sense*, which would make it in direct contradiction to the tenour of both Testaments, is, perhaps, impiety greater than any man in the world was ever before guilty of.

You may pretend that the Pope and the Councils have no authority with you; but you will hardly have the audacity to deny that the Fathers of the Church ought to have some authority; they, who followed immediately after the Apostles themselves; they, who lived lives of *real purity* and *self denial*; they, who traversed the seas and exposed themselves to all sorts of perils; who turned their backs upon pleasures of every kind, upon riches, upon grandeur, and upon every thing captivating to the heart of man: you will hardly deny the writings of these Fathers, which are constantly referred to by ADDISON, by PALEY, by WATSON, by HORNE, by every protestant advocate for the truth of the Christian religion in answer to the Deists and the Atheists; you will hardly have the audacity to deny that these venerable writers, whose works are just as much in use now as they were thirteen or fourteen hundred years ago: you will, I say, hardly have the audacity to deny, that the *unanimous opinion* of these writers ought to be deemed conclusive autho-

riety. First, then, they declare, *USURY* to be, the *taking of interest*. This is the unanimous opinion of BASIL, CLEMENT, CHRYSOSTOM, AUGUSTINE, LEO, GREGORY, AMBROSE, JEROME, and HILARY. And, next, this is the picture which they draw, not of interest at *five per cent.*, or of any per cent., but of all interest of every kind. They call it "*rapine*," "*oppression of the poor*;" "*feeding upon the vitals of poverty*," "*famishing of souls to death*," "*root of lies*," "*source of perfidy*," "*knot of unhappy death*," "*a disease of the soul exceeding in wickedness the treason of Judas*," "*the persecution of tyrants*," and "*the fuel for eternal flames*"; and they style the USURERS themselves, "*oppressors of the poor*," "*murderers of the hungry*"; "*robbers of equal malice with the highwaymen*," "*the witch and the libertine*," "*rushing, whilst their substance is swelling with usury, headlong into everlasting fire*."

Now, MR. TUFFNELL, is it not notorious, that the whole of your sect, with here and there a solitary exception, consists of usurers; that the whole body constitute a band of artful men, whose souls are entirely set upon making money, by the *lending* of money; in the heaping up of riches extorted from the wants and miseries of their fellow men? Is it not notorious, that, of all the whole crew of makers of false money and usurpers of the king's prerogative, given to him by our wise ancestors for the protection of his people against the unprincipled, the greedy, and the crafty; is it not notorious, that, of all this numerous band, your single sect, though forming not a ten thousandth part of the community, make *one-half* at the very least; and that USURER and QUAKER are now become, to all intents and purposes, synonymous terms? If one particle of truth be left in you, one single grain of Christian sincerity in your heart, you must answer this question in the affirmative; and, so answering, will you again venture to complain that I have published *abuse* on your sect?

In conclusion, let me express my hope that the day is not far distant, when those good laws of England will return, which



formerly prevented depredations such as those which your sect have long been in the habit of committing upon this suffering nation; and that, as great events frequently arise out of trifling immediate causes, even the singular manner in which you have chosen to communicate your letter to me, may *awaken thoughts* that may finally lead to this happy result.

WM. COBBETT.

To Mr. James Tuffnell.

POSTSCRIPT.—I shall publish this letter; and, if you think proper to reply to it, send your reply, and it shall be published at the same time. In order to give you full time for doing this, I will not publish my letter to you before this day three weeks; when, let me observe, the ordinary channel of communication will be the proper one, in a case where only one of the parties has that very cool brass, the use of which is sanctioned by pre-eminent purity.

Since the above was written, I have learned, that, at Reading Market, last Saturday, a large part of the new wheat was sold for less than *thirty-five shillings* the quarter, imperial measure. Some of that must have been "*grown*" at any rate! It had not had the rare good luck of your 40 acres in the Isle of Wight.

### COBBETT-LIBRARY.

AFTER so long a spell of forbearance to indulge in "*egotism*," I do think that I may be allowed to break out a bit; especially, as I have brought into the world another book or two since my last grand burst in this "*egotistical*" way. I am about to give a list of my different books, and also of those of my sons, of which, it is very natural, I should be as proud or prouder, than I am of my own; and, while other people will, unless they be Parsons, Boroughmongers, Jews, Loan-Jobbers, or unjust tax-eaters, view the thing with admiration, I look with just pride upon this list of my own books, having been the produce of my own pen, since SIDMOUTH'S BILL drove me into exile, and was thought to have extinguished me for ever: yes, all these works, costing so

much labour, communicating so much useful knowledge, and selling to so great an extent, have been the produce of my pen, since the passing of *the power-of-imprisonment bill*; since all the strenuous efforts of the government to silence me for ever; since LIVERPOOL declared, that he would "*pursue the stern path of duty*"; since SIDMOUTH told the Lords, that the Law Officers of the Crown had been "*unable to find any thing to prosecute in the cheap publications*," and that, THEREFORE, the "*power-of-imprisonment bill*" was necessary; all the produce of my pen, since those days, and (with the exception of two of them) since CASTLEREAGH and CANNING urged the passing of the *Banishment Bill*, for the purpose of "*extinguishing the accursed torch of discord for ever*." During the same time, too, I have written *five hundred and ninety-eight Registers*, forming *twenty-three thick octavo volumes*; and what is more than all the rest, more to be proud of, more worthy of being remembered, I have, in these *twenty-three volumes*, proved that I understood the interest of the country better than, that I had a mind far superior to, any minister and any member of parliament, that has existed during this time; and, further, that this is now known to the whole nation, and openly acknowledged by every one who does not live upon the taxes, or who is not, in some way or another, the slave of the government: and I know, that, at this moment, there is not a man of sense in the country, who does not believe, that, if I had had the management of public affairs, during these years of endeavours to hunt me off from the face of the earth, that country would now have been happy at home, and feared abroad, instead of being steeped in misery as it is, and instead of being the scoff of those who formerly trembled at the sound of its name. Talk of "*Egotism*," indeed! How can it be called "*Egotism*" for such a man to place fairly before the public the list of those works, by the means of which he has sought to obtain, and has obtained, the means of providing for himself and his family without stoop-

ing himself, or subjecting any of them, to the necessity of stooping to any body, of any rank or degree, whether in public or private life! Neither do I forget the bitterness of my enemies: ELLENBOROUGH, PERCIVAL, LIVERPOOL, CASTLEREAGH, SIDMOUTH, and CANNING. All are *disposed of*, but *one*; and, of that *one* the name is now never pronounced; while I am here, hearty, as I was when a boy, with efforts unremitting, with labours unabating, and with fame established beyond the reach of malice or of fortune. "This is saying a great deal," some sickly pretender to "*modesty*," will exclaim; to whom my answer is, "it is not saying any more than is *true*;" and that is my *only* answer.

I now proceed to a list of my books, which are *my estates*. WOODHOUSE, the Norfolk fellow, said, that I had no estate in Norfolk, and hence he concluded, that the County Petition which I proposed, and which he saw passed, must be a *bad* petition. I told him then, that I had as good a clear estate, even in Norfolk, as I believed him to have, and he will find, one of these days, that the petition was a *very good* petition. However, I must not waste my time in talking about this man, but come to my list, of which I am much prouder, than I should be of the possession of BURDETT's twenty thousand acres of land, or of the sixty or seventy thousand acres of ALEXANDER BARING, lying here and there, in fourteen or fifteen counties in England: these are my possessions, and I want nothing resembling a Corn Bill to "*protect*" them.

ENGLISH GRAMMAR.—Of this work, sixty thousand copies have now been published, and a new edition came from the press a few months ago. I verily believe, that this book has done more to produce *real* education, as far as correct writing and speaking goes, than any book that ever was published, I have been continually receiving, from the year twenty to the present time, the thanks, by word of mouth, or by letter, from young men, and even from old men, who have said that though many of them had been at school, and even at the University, they never rightly understood any thing of Grammar until they studied this work. DOCTOR MITCHEL, of NEW YORK, (a very learned man, and mem-

ber of almost all the learned societies in Europe, and of all those in America) said, just after this work was published, that every body should read COBBETT'S GRAMMAR: those, who knew nothing of the subject, in order to know something of it; and those, who thought themselves good grammarians, in order that they might discover that they had a great deal yet to learn. This compliment was, perhaps, too high, though it was not expressed in my presence. I have often given the REVIEWERS a lash for suffering this book to work its way to this extent, without daring to notice it; and, particularly the SCOTCH REVIEWERS, against whom I have the greatest grudge; but, I have recently discovered, that the EDINBURGH ENCYCLOPEDIA has noticed this book, and said, that it is, "for all common purposes, the best treatise we possess, and that it is intitled to supersede all the popular, and many of the scientific productions, on the subject of our language." These gentlemen say, that they differ from me in *some points*, both as to *politics* and *literature*; and that they *disapprove* of some parts of this work. They allude to the political sentiments contained in the book, and introduced, generally, in the way of *examples* or *instances*; and they particularly allude, perhaps, to many criticisms on *King's speeches*, and on the writings of men in public situations. I am well aware, that these parts of the work have prevented it from setting aside all the other English Grammars in all the schools in the kingdom. A schoolmaster would be ruined, if he were known to teach by this Grammar: for a schoolmaster to do this, with regard to the children of tax-eaters, would be like feeding young rats with arsenic; and, a very large part of those who can afford to send children to school, are either tax-eaters, or wish to be such. The book would, of itself, have been a good fortune, if it had been written by any other man; and if the politics had been carefully excluded. But I knew this from the beginning: an abstruse, a dry, an almost disgusting subject, made so plain, so clear, so familiar, and so pleasant and entertaining at the same time, this was a thing, that was sure to become of universal use; and the profits would, of course, have been in proportion. I was told (I wanted no telling) that the politics would be an insuperable obstacle to this very great success. My answer was, "I know it; but, besides the pleasure which I have in contemplating the heavy and well-merited blows that I here—in give the boroughmongers; besides this pleasure; I foresee, that the day will come, when these political sentiments will be the sentiments of the whole nation; and when men will wonder, that they ever could have been disapproved by any men of sense and of honesty: at any rate, the sentiments are just; the facts are true; and those who reject the book on account of them, will have the goodness to go without the benefit of its instructions: I will abide by my book; let



"them abide by their baseness and their ignorance." This book was written in LONG ISLAND, in the summer of 1818: it is in the form of Letters addressed to my son JAMES, who was then fifteen years old; and who then began, for the first time in his life, even to look into a book of any sort, at my suggestion. He copied my manuscripts as I proceeded; we sent it to the press at NEW YORK, and sent copies of the manuscript to England at the same time. I was two months about it, in the intervals left by the Register, and the occupations of shooting and farming, and visiting my kind neighbours, and smoking cigars. This is a duodecimo volume, and the price is THREE SHILLINGS, bound in boards. This new edition has been very carefully revised and corrected, and is of excellent paper, and of very good and distinct print.

**FRENCH GRAMMAR**; or, *Plain Instructions for the Learning of French*. Price, bound in boards, FIVE SHILLINGS.

The great sale of this, is, perhaps, the best criterion of its qualities. I addressed this, in a series of letters, to my youngest son, who is now fourteen years and a half old, and who has just begun to read it; that being about the age, that I think it best for boys to begin to read books; and, as to girls, they will always begin soon enough, if you suffer any books to be in the house. I have no notion of setting little creatures down to pore over printed letters, before it is possible for them to understand any reason which you give for any thing. The first thing, in my mind, is, to do your best to cause them to have healthy bodies; then, as soon as they can reason, they will, if they have sound minds, learn any thing you put before them; and they will, in a trice, overtake the little masters, that have been perched upon a form from three years old to fourteen. I have made this grammar as plain as I possibly could: I have encountered and overcome all the difficulty of giving clear definitions: I have proceeded in such a way as to make the task of learning as little difficult as possible; in short, I now look upon my work as perfect in a new edition, which will come from the press next month. I am sorry that it has been, accidentally, so long out of print; because, this has not only occasioned great loss to myself, but great disappointment to numerous other persons.

**COTTAGE ECONOMY**. Bound in boards, price TWO SHILLINGS AND SIXPENCE.

This work was written with the sole view, not of having it read by labouring people; but with the sole view of its being useful to them; because, if read by persons capable and willing to communicate useful information to them, it would, in this way, naturally have its desired effect. I was, at the time I wrote it, and still am, of the opinion, that infinite mischief has arisen to the community

from the general use of tea and such like slops; and from the use of potatoes as a substitute for bread. No man that ever lived has had a greater desire than I always have had, to see the labouring people well off; not only from mere feelings of humanity, but from my conviction, that if the great body of the labourers be in a state of misery in any country, that country must necessarily be immoral and comparatively feeble, and that real civil liberty, such as our forefathers enjoyed, cannot co-exist with such misery. I am writing political essays here, instead of an advertisement; but politics form my grand vocation; and therefore, in spite of critics, I will proceed. It seems queer to say; it seems to be an odd notion; but, it is my fixed opinion that the use of tea and other slops, accompanied by that of the abominable potatoes; that the general use of these things have tended greatly to lower the people of England in the scale of humanity, or human existence; and, I do verily believe, that, if we could have Parliamentary Reform; if we could have even the repeal of the malt, hop, and soap and candle tax complete, and if the people still continued the use of the tea slops, all these changes would be of little avail. It is hardly to be supposed that a repeal of the malt and hop tax, which would enable a man to have a quart of good fresh and hearty beer for a penny: it is hardly possible to believe, that he would still persevere in suffering his wife to make seven hundred and thirty fires in a year, for the cooking of the tea kettle, "or devil's head," besides putting him to the enormous expense of tea and sugar and tea tackle, and washing up of tea things seven hundred and thirty times in the year; and the breakage of those tea things, and the running to the shop after the stuff; it is hardly possible to believe that this could continue, while the labouring man might set that same wife to brew about twelve times in the year, and to make for herself as well as for him and his children, a quart of excellent good beer for a penny: it is hardly possible to believe this; but, if such a thing could be, and such a thing were, I have no scruple to say, that we might then regard it as impossible that the labourers of this country would ever again see the days that their fathers saw only seventy years ago; the heavy taxes it was that stripped the labourers of their beer barrels and brewing utensils; that stripped them of the means of buying malt and hops; that drove them to the chandler's shop and the tea-kettle; that sent warm water down their throats instead of cold beer. In the accursed habit they have continued, and continue they must until the cause be removed; but, when that cause shall be removed, my hope is that they will return to their former habits. It was with the view of facilitating this return, that "COTTAGE ECONOMY" was written. I knew that the lively and pleasing manner of the writing would cause the work to have many readers, and thus great good might be accomplished.

I made myself acquainted, therefore, with the best and simplest mode of making *beer* and *bread*, and these I made it as plain as, I believe, words can make it. It was necessary, further, to treat of the keeping of *Cows*, *Pigs*, *Bees*, and *Poultry*, matters which I understood as well as any body could, and in all their details; and I think it is impossible for any one to read the book without learning something of utility in the management of a family. There arose, after the first edition was published, the interesting subject of the *straw plait*, which, though the introduction of the thing has not succeeded to the extent of my wishes, has, nevertheless, given a great deal of employment to many poor people, and is now in practice, in several parts of the country, and particularly in private families. Every instruction relative to this matter is also contained in this book. To these matters have since been added a detailed account of the manner of making ice-houses in Virginia and other parts of America. The book is nearly double the bulk that it was at first; but I have *never altered the price* of it; because I would do nothing to put it beyond the reach of poor people, for whose benefit it was written. The price was TWO AND SIX-PENCE at first, and such it is still. This work was reviewed by the Edinburgh Reviewers some years ago; but *they* also expressed a desire that *certain parts should be left out*. Those very parts happened to be the greatest favourites with me. No rubbing out: no sponging: all must go together, or all must come to nothing.

**THE WOODLANDS:** or, a TREATISE on the preparing of ground for planting; on the planting; on the cultivating; on the pruning; and on the cutting down of Forest Trees and Underwoods; describing the usual growth and size and the uses of each sort of tree, the seed of each, the season and manner of collecting the seed, the manner of preserving and of sowing it, and also the manner of managing the young plants until fit to plant out; the Trees being arranged in alphabetical order, and the list of them, including those of America as well as those of England, and the English, French, and Latin name, being prefixed to the direction relative to each tree respectively.

This is the title of the book; and all that it is necessary for me to say further of it is, that I have made the book in conformity with the title, and that the reader may know every thing about these matters, that I myself know. This is differing from my usual practice, published in the OCTAVO form; but it is a book to be purchased by few except those *who have lands*; it is printed on very fine paper and the print is excellent; a book in all respects worthy of the best libraries in the kingdom. The price is FOURTEEN SHILLINGS, bound in boards. There is no other book, that I know of, nor any other six or seven books, that contain all the informa-

tion which is here contained. I know every thing about the rearing and managing of trees myself, from the gathering of the seed to the cutting down and the applying of the tree; and *all* that I know I have communicated in this book, which, if it contained nothing but the directions respecting the *trenching*, would be more valuable than any other book upon the subject which I have ever seen.

**THE ENGLISH GARDENER;** or, a Treatise on the situation, soil, enclosing and laying out of Kitchen Gardens; on the making and managing of Hot-beds and Green-houses; and on the propagation and cultivation of all sorts of Kitchen Garden Plants, and of Fruit Trees, whether of the Garden or the Orchard. And also, on the formation of Shrubberies and Flower Gardens, and on the propagation and cultivation of the several sorts of Shrubs and Flowers; concluding with a Kalendar, giving instructions relative to the sowings, planting, prunings, and other labours to be performed in the Gardens in each month of the year. Price 6s.

The above is the title of this work, and that title is so ample, that any thing further in the way of *description* is unnecessary; except that I have to observe, that there are several plates in the book; one representing the *ground plan* of a kitchen garden, with its walls, hedges, screens, and other things; another plate to illustrate the manner of *grafting*; another to illustrate the manner of *budding*, and others to illustrate the manner of *pruning* and *training*, wall trees. The work, after inculcating the principles and laying down the rules, concludes with a *kalendar*, shortly reminding the reader of the business to be attended to in every month of the year. I have made my book with a view to its being of *general utility*; and have, therefore, not swelled it out by treating of *hot houses*, the management of which, really forms a great science of itself, and can be of no use except to comparatively few persons. Of the management of *hot beds*, I have treated fully; for any farmer may have these, even in his farm yard, as I have had this year with very great convenience. The book, if read with attention, will soon qualify any gentleman for knowing, at least, when his garden is well managed, and will teach any young gardener all his business: not only teach him what to do, but also the *reasons* for doing it.—The Price is SIX SHILLINGS bound in boards. Booksellers will say that this is *shamefully cheap*, for a book of 500 pages of fine paper and print, and having the plates before-mentioned. But my desire was, and is, to make the book of *general utility*; and I know that there are more people who can spare six shillings than there are who can spare ten.

**YEAR'S RESIDENCE IN AMERICA.**—This work and the English Grammar were the produce of Long Island, and they are particu-



larly dear to me on that account. After having been there a year, during which I had kept an exact Journal of the weather, I wrote this book, with a view of giving true information to all those who wished to be informed respecting that interesting country. I give an account in this book of some very interesting affairs relative to agriculture: I describe the face of the country, the agriculture of it, the state of society, the manners of the people, and the laws and customs; and have taken particular pains to give that species of information, needed by persons emigrating to America. The best proof of its truth and fairness is, that the book was publishing at the same time in *England* and at *New York*, within twenty miles of which latter place I resided when the publication took place. Nobody will believe, that I would have put falsehood upon paper in the face of all my neighbours in the Island, and in the face of all my numerous friends in *NEW YORK*. All the books of travels in America, whether French or English, that I have ever seen, are little better than romances; all on one side, or all on the other. My opinions here given, with respect to the result of Mr. BIRKBECK's wild expedition, are now become *facts*, and would seem to have been written after the event.—The Price of this book, fine paper and print, is FIVE SHILLINGS.

SERMONS.—There are twelve of these, in one volume, on the following subjects: 1. Hypocrisy and Cruelty; 2. Drunkenness; 3. Bribery; 4. Oppression; 5. Unjust Judges; 6. The Sluggard; 7. The Murderer; 8. The Gamester; 9. Public Robbery; 10. The Unnatural Mother; 11. The Sin of Forbidding Marriage; 12. On the Duties of Parsons, and on the Institution and object of Tithes.—These Sermons were published separately; while selling in Numbers, some of them exceeded others in point of sale; but upon the whole, considering them as independent publications, there have been printed of them, now, *two hundred and eleven thousand*. The present is a new edition, very neatly printed. In about a month after the publication of the *second* Sermon; that is to say, the sermon on *Drunkenness*, a woman called at the shop, and begged my son to give me her thanks; for that, the reading of my sermons had made her husband “cease to read *Carlile* and cease to get drunk.” Whenever any of our Bishops or Parsons (whether in the *commission of the peace*, or not), will produce proof to some of having effected by the preaching of their sermons, *so much as even this*, I will begin to re-consider my opinions relative to their utility in this nation.—Price THREE SHILLINGS AND SIXPENCE, bound in boards; that is to say, threepence for each sermon, and sixpence for the binding and labelling.

POOR MAN'S FRIEND.—This is really the most learned work that I ever wrote; that is to say, *learned in the law*. It was published

in five separate numbers, each sold at twopence; and I now sell the whole at *one shilling*, bound in boards. This is not the way to get money; but my object was to put this little book within the reach of almost every body. The first number and the last (the numbers being all addressed to the people of Preston, to whom I sent, gratis, three thousand copies of each number) relate principally to the election at that place. The other three are on the subjects of the *rights and duties of the poor*; and here I have entered into the matter fully; I have brought together all the authorities from those of Holy Writ down to the present day; and I have proved the falseness of the infamous doctrine, that the poor, while they are compelled to yield allegiance, to yield personal service in war, and to be subject to all the laws of civil society, are, in the hour of their distress, to be cast off to perish under the law of nature. This infamous doctrine of *MALTHUS*, and of his hard-hearted abettors, *in doors and out of doors*, I have completely exposed in this little work, and have proved the contrary from Scripture; from the ancient law of the land; from the writings of the fathers of the church; from the writings of the great European civilians; from the writings and decisions of English judges; and from *Reason* itself, even if there were no authorities at all.

PAPER AGAINST GOLD; or, the *History and Mystery of the NATIONAL DEBT, the BANK of ENGLAND, the FUNDS, and all the trickery of PAPER-MONEY*.—“Great is the mystery of iniquity:” I believe this system to be iniquity personified; and this book was written for the purpose of assisting to put an end to it. This book is the A, B, C, of the science of finance and paper-money. It has left nothing unexplained relating to these matters. It contains a mass of facts to be found in no other work. The man who reads the book with attention knows, when he has done, all about the nature, rise, and progress of this hideous system. It was written while I was in Newgate, under a sentence (passed upon me, on the motion of GIBBS, by ELLENBOROUGH, GROSE, LE BLANC, and BAYLEY); a sentence of *two years'* imprisonment amongst felons in Newgate, with a *thousand pounds fine to the king* at the termination of the two years, and with seven years bail, or bondage, after the two years had expired; and all this for having published an expression of my indignation at the flogging of English Local Militia men, in the town of Ely, in the heart of England, under a guard of Hanoverian bayonets, as had been stated publicly in the *Courier* newspaper. The sale of this book first and last, and in various shapes, has been perfectly prodigious. A new edition was published some little time ago, dedicated to the DUKE of WELLINGTON; and that the sale is great can be no matter of surprise when all the principles and predictions of the work, though put upon paper *eighteen years ago*, are now receiving an awful verifi-

cation. We talk of the want of money to carry on war. This is not *my fault*, at any rate. I have been compelled to bear my full share of the taxes all my life time; and I have paid a clear *thousand pounds to the king* over and above. Let all the *aristocracy*, all the *squirearchy*, all the parsons, all the lawyers and attorneys, all the physicians and doctors, and all the goodly company of military and naval officers, together with all the big merchants and the lords of the loom and the anvil; let all these, together with all the fundholders, and all the rag-rooks: let all these do what I have done; let each give *his thousand pounds to the king*, in hard money; and here, at once, the king would receive not less than *five hundred millions* of money. Therefore, if the government be poor, *the fault is not mine*, at any rate: I have paid *my share* before hand, to say nothing of the *twelve hundred guineas* which I paid to the keeper of Newgate to suffer me to live in apartments separated from those of the *felons*.—The Price of this book, very nicely printed, is FIVE SHILLINGS.

PROTESTANT "REFORMATION" in England and Ireland, showing how that event has impoverished and degraded the main body of the people in those countries; in a series of Letters addressed to all sensible and just Englishmen; two volumes bound in Boards, the price of the first volume FOUR SHILLINGS AND SIXPENCE; the price for the second volume, THREE AND SIXPENCE.—The first volume was published in numbers at three-pence each, and there were sixteen numbers, making three hundred and eighty-four pages. The second volume contains a List of the *abbeys, priories, nunneries, hospitals, and other religious foundations in England and Wales, and in Ireland, confiscated, seized on, or alienated by the Protestant "Reformation" sovereigns and parliaments*.—This latter volume is extremely interesting; for it contains an account, county by county, in alphabetical order, of all the *pieces of plunder*, seized upon by the pretty people of the "Reformation," as it is called. Then, under the name of each county, the articles are arranged alphabetically; so that they are referred to with the greatest facility. Under each article (except in some few cases, where the fact could not be ascertained), the reader will find stated, the *annual worth of the piece of property* at the time of seizure, and, calculating according to the difference of the value of money, the *annual value of the piece of property at this time*. The name of the founder and the date of the foundation are stated in almost every case of any importance. To give an instance, let us take the ABBEY of WOBURN. "At WOBURN. A CISTERCIAN ABBEY founded near this place, in the year 1145, by HUGH de BOLEBEC. Valued at 430*l.* 13*s.* 11*d.*; now worth 8,613*l.* 19*s.* 2*d.* Granted, by EDWARD VI., to JOHN LORD RUSSELL." Here are about two hundred pages of close print, filled with

the bare list of pieces of *once-public property*! This volume is instructive in other respects: it shows, that we have nothing, absolutely nothing, of learned establishments, that were not left us by the Catholics: it shows that, if we were to destroy what they left us, we should be far more destitute of noble edifices and renowned establishments, than the poorest and the most pitiful state on the continent of Europe. It shows, that, of the *twenty colleges* at OXFORD, *eleven* were founded by *Catholic bishops, two by monks, one by nuns, and five by Catholic kings, nobles, and ladies*, and that the University College itself was founded by ALFRED, and that teaching in this University was *begun by a monk*: this work shows, in short, what the Catholic Clergy *were*, and it shows also, what ours *are*. To this second volume, there is prefixed an Introduction, which I recommend to the particular attention of my readers: it shows, that there is a fair argument for maintaining, that *even to this day*, the tithes and the church property; that the whole of the parcels of property specified in this book, and that the whole of the tithes clerical or lay, are *still*, by law, *liable to the ancient demands for the support of the poor*! This is my firm belief; and, whoever reads this Introduction, and attends to the facts and arguments therein stated, will, I am persuaded, be of the same opinion. This is a matter of very great importance; and it must become matter of very grave discussion, whenever the *strange affairs* of this nation, shall be *adjusted in an equitable manner*. This Introduction is by far the most interesting part of the whole work.

Now, as to "egotism:" as to taking another *swing* of this sort, that is out of the question; for, if I were to fill a whole volume with bragging, I should not do myself half justice with regard to this book, which came out regularly in monthly numbers, and which was, therefore, written in the space of *sixteen months*. It happened, that, just when I began this work, I got, from a "*coup d'air*," as the French call it, and as we call it, a *draught of wind*, a pain in the ear, which brought on total deafness for a time, which led to the forming of an abscess in the temple, and which I did not recover from, until nearly the time of the work being completed. I wrote one of the numbers *in bed* upon a board, lying upon my lap. The *abscess* was, at times, excessively painful, and at others, for perhaps half a day together, not painful. In the intervals of ease I wrote these numbers, while I wrote weekly the Register at the same time. Nevertheless, I did my work well; and the proof that I did it well is, that, with the sole exception of the BIBLE, it is now (only *two years and five months* since it was completed), the book of the greatest extent of circulation of any IN THE WORLD. I myself have published and sold, altogether, about seventy or eighty thousand copies of the first volume. In the United States of America there have been published two stereotyped editions, in



the *English language*; and one translation in the *Spanish language*, for the purpose of being exported to South America and Mexico. The sale of the English editions in the United States have, I believe, extended to more than a *hundred thousand* complete copies. At Paris there are three different booksellers publishing *three different translations*; that is to say, translations by three different hands. At ALOST, in the Netherlands, there is another translation published. At GENEVA another. At ROME the work has been printed at the *press of the Vatican*, and the POPE had, some time ago, distributed twenty-five thousand copies, gratis. A gentleman, who came from ROME, a short time ago, told me that the walls there had placards on them recommending the "Protestant Reformation" to the attention of the people. In Spain, a new and most correct translation, made at Madrid, and dedicated to the *Infant of Spain*, has been published, in two volumes, in a very beautiful manner, and there is subjoined to the second volume of this translation, thirty-eight pages, containing the names of the subscribers to, and patrons of, the work, who appear to consist of a great part of the persons of the highest rank in that kingdom. The Scotchman, who writes in the MORNING CHRONICLE, called this work "PIG'S MEAT"; and he has never, even yet, made *atonement* for having used that appellation. I am proud; I must be proud, of fame thus acquired; but the greater part of my pleasure arises, from having thus conveyed to the *whole world* a knowledge of our *real situation*; that I have, incidentally, made the whole world know the history of my own treatment, and the treatment of the people of this country; that I have put before the eyes of the whole world, the true history of that famous Revolution in 1688, which we are taught to call "glorious"; and, in short, that I have made the whole world acquainted with facts, so long hidden from it, by the circumstance of our insular situation, and by the arts and infamies of the corrupt press of England: this work has *undecided a duped world*. I wish, to be sure, to have *my thousand pounds back again*, which I paid to the King in 1812; but I would rather be compelled to give the King the shirt off my back, than not have been the author of this book.

I have now in the press, or at least it is ready to go to the press, a work having the following title: "GEOGRAPHICAL DICTIONARY OF ENGLAND AND WALES, giving an account of England and Wales themselves, and, then, of every County, City, Town, and Parish in the kingdom." I merely announce this; with observing, that I think it will be printed before Christmas. It is nearly completed, but there still requires time for revision and for printing. The exact price I cannot name; but I will endeavour to bring it within the reach of as great a number of persons as possible, though it must be a book of considerable bulk.

ROMAN HISTORY.—Of this work, which is in French and English, and is intended, not only as a history for young people to read, but as *a book of exercises to accompany my French Grammar*, I am only the translator; but I venture to say, that the French part is as pure and correct French, as is to be found in any work now extant. Price 6s., bound in boards.

AMERICAN SLAVE TRADE. This book was written by an American, and published in America. I put a preface to it; and if any body wish to know the state of negro slavery in America, the knowledge may be gained from this little book. Price, bound in boards, 2s.

TULL'S HUSBANDRY.—This book is now, at this moment, out of print; but it is again in the press. Many inquiries having been made for it, I think it necessary to make this notification.

I cannot trust myself to offer an opinion upon the following works, for reasons, which will suggest themselves to every reader, particularly, if he be the father of sons for whom he justly entertains the greatest affection. I shall, therefore, simply observe, that they have all had a very considerable sale; and that I wish them to have a sale, far surpassing, if possible, any thing written by myself.

I. THE LAW OF TURNPIKES; or, an Analytical Arrangement of, and Illustrative Commentaries on, all the General Acts relative to Turnpike Roads.—By WILLIAM CORBETT, Jun., Student of Lincoln's Inn. Price 3s. 6d. in boards.

This work, which has been brought to a price calculated to place it within the reach of numerous persons, contains *every particle of the General Turnpike Laws now in force*. There are, altogether, *five Acts* passed since 1822, inclusive. Two of these Acts are of great length, and the last of them *repeals* nearly one-half of the clauses in the first. So that to take them as they are, they are calculated to do, for the common reader, nothing but *bewilder* him, and lead him into *error*. In this work, the *repealed clauses* in the first Act, and the *repealing clauses* in the second Act, are left out; and nothing but is *now law* is retained; but the whole of what is *now law* is retained, and in the very words of the Acts. Then, in order to make the divers matters as clear as possible, all the clauses of the Acts, which relate to one matter, are *brought together under one head*. So that the reader, by looking at any particular head, finds there all the Acts say relating to one matter, or branch of the subject; and, for the purpose of aiding the reader, and saving his time, there is prefixed to each head or branch, a *short commentary*, showing the true intent and meaning of the several clauses which follow under that same head, or branch of the subject.

**II. LETTERS FROM FRANCE:** containing Observations made in that Country during a Journey from Calais to the South, as far as Limoges; then back to Paris; and then, after a residence there of three months, from Paris through the Eastern parts of France, and through part of the Netherlands; commencing in April, and ending in December, 1824. By JOHN M. COBBETT, Student of Lincoln's Inn. Price 4s.

**III. RIDE OF EIGHT HUNDRED MILES IN FRANCE.**—This Work contains a Sketch of the Face of the Country, of its Rural Economy, of the Towns and Villages, of Manufactures and Trade, and of such of the Manners and Customs as materially differ from those of England: Also, an Account of the Prices of Land, House, Fuel, Food, Raiment, Labour, and other Things, in different parts of the Country; the design being to exhibit a true picture of the present State of the People of France. To which is added, a General View of the Finances of the Kingdom. By JAMES PAUL COBBETT, Student of Lincoln's Inn. Price 2s. 6d.

These books may all be had at No. 183, Fleet-street; and, of course, of all the booksellers in every part of the kingdom. When I shall have finished my *GEOGRAPHICAL DICTIONARY*, I shall (including the Register) have put into print all that I know, that I dare print, that I deem of any use to any young man, or, indeed, to any old man. Here are books enough for anybody to read, unless the person be intended for some particular profession. These books contain all useful knowledge relative to rural, domestic, and national economy. As to foreign countries, here is a good mass of knowledge relative to America and France, at any rate; and if I have succeeded, as I trust I have, in banishing sloth and rousing a spirit of useful inquiry, stimulating useful exertion in great numbers of young men, I shall have rendered no small service to my country, while I have been providing necessary goods for all around me, and a store of fame for myself. How much better is this than it would have been to linger out my life hankering after a provision out of the taxes! How much better than to dance attendance upon the great, to submit to contumely, to endure the mortification of ever-inviting, ever-receding, and, at last, vanishing, hope! And, as to labour, as to industry, where is the young man who is not cursed with loathsome sloth, who will not blush, even to think of shrinking from labour, when he has read an account of these labours of mine; performed, let him remember, amidst all the numerous cares, the numerous anxieties, inseparable from the rearing of a family of children, and amidst the further and greater cares and anxieties, arising out of the persecutions which I have had to endure, and the tossings about, to and fro, the exile, and the repeated ruin of fortune, that I have had to encounter, and that I have finally overcome? Where is the young man

of twenty-six (my age when I was married, which was two years before I put pen to paper for the press); where is the young man, who ought not to blush and to hide his head for shame, if, after viewing all this, he shrink from labour necessary to secure his independence? If such young man wish to know the grand secret, relative to the performance of such wondrous labour, it is told him in a few words: *Be abstinent; be sober; go to bed at eight o'clock and get up at four*; the last two being of still more importance than the two former. A full half of all that I have ever written, has been written before ten o'clock in the day; so that I have had as much *leisure* as any man that I ever knew any thing of. If young men will but set about the thing in earnest, let them not fear of success: they will soon find that it is *disagreeable* to sit up, or rise, late. Literary Coxcombs talk of "*consuming the midnight oil*." No oil, and a very small portion of candles, have I ever consumed; and I am quite convinced, that no writing is so good as that, which comes from under the light of the sun.

## INDIAN CORN.

[To the Editor of *The Morning Herald*.]

SIR,—I trouble you once more upon the above subject, and I hope that the Editors of the *Morning Chronicle*, the *Globe*, the *St. James's Chronicle*, the *New Times*, the *Standard*, and of other papers which have republished the letter on this subject lately published by you, will be so good as to give a place to this letter, and to excuse me for not sending directly from myself a copy to each of them, which I have no doubt they will do, when they reflect on the great labour that this would unnecessarily occasion.

My field of corn is in a state for taking off the tops, and several workmen are now engaged in that business. The public will have no difficulty to perceive that great inconvenience, if not injury, to me, must now arise from the indiscriminate admission of visiters. Hitherto there has been little inconvenience; but the confusion would now be very great and very embarrassing. I have given a whole month, or thereabouts, for the purpose of viewing this crop; I have shut out nobody on any day or hour of the week; and, with two exceptions, my people have met with no disposition in any one to do what was wrong. It



has required two or three men to be almost constantly in attendance, to show the field, to hold horses in the yard, &c.; but, now that we are entering upon the harvest, interruptions of this sort would be very detrimental, besides being attended with possible disagreements that I am desirous to avoid. The CORN is ripe; the experiment has completely succeeded; many thousands of persons have been eye-witnesses of it; I shall, in due time, publish a minute account of the result; but, in the meanwhile, I hereby notify to the public, that it will be inconvenient for me to admit of any visitors after the 27th of this month—that is to say, next Saturday, and I mean that day to be inclusive.

I have before pointed out that there is no road to the field except through the farm-yard; and that the road to that yard from the south end of the Suspension Bridge at Hammersmith is along the turnpike road, until you come to a white gate on your left hand; that white gate opens into a lane that leads you down to another white gate; and from that white gate, at a hundred yards' distance on your left, is the gate of the farm-yard. People have trespassed by going across the meadows from the Surrey end of the Suspension Bridge. They have first trespassed on my neighbour's land, and then on mine, to get at the farm-yard. They will find this very difficult to do again, as far as relates to my land; but they will oblige me by refraining from trespassing on that of my neighbour. I wish very much to make an exception with regard to farmers who live at a great distance from London, and especially those in the west, and those who live in the *hop* countries, who are bound to their houses and their affairs at precisely this season of the year. Therefore I will extend to them the liberty of visiting until the *seventh of October inclusive*, provided they come to the farm-yard *before eight o'clock in the morning*. They will find some one always ready to show them every thing relating to the matter. They will be so good as to come by the lane that I have pointed out, and to ring at the bell at the farm-yard gate.

Allow me to trespass a little further (trespass here being not so dangerous as trespass in the case above-mentioned), to congratulate your readers, and the people of this country in general, on the complete success of this novel and most important undertaking. If this corn had been in general cultivation, every farm of 100 acres would naturally have had from 10 to 20 acres of it: and, if that had been the case, we might have laughed at the short or damaged crop of wheat. My bread is made of one-fourth of corn-flour, and three-fourths of wheat-flour. In America they use one-third of corn-flour and two-thirds of wheat; and, in many cases among the country people, they use one-half of the one and one-half of the other. There are many thousands of persons who never taste wheaten bread at all, and are yet persons of good property and good living. But, suppose the thing were not *at all* applicable as bread, (I state the supposition for argument's sake, the fact being notoriously the reverse), all the hogs and pigs, all the sheep and oxen that are fatted on dry food, all the poultry, in America, are *fatted* upon this corn. Turkeys, so difficult to be made fat in England, crammed by hand, become as fat as they can walk being fed with whole Indian corn, and running about the yard at the same time. It is the same with all poultry without exception. The hogs are fatted by tossing down to them the ears of the corn in their sty, or upon the grass of an orchard or some such place, or, indeed, upon the ground of the yard. The fodder alone is nearly equal in value to an average crop of barley; the crop is a *fallow* crop, and an excellent preparation for wheat, rye, barley, or oats, by one of which it is always followed in America. Every body has said, "If it will but ripen it is a blessing indeed." That fact is now ascertained; some thousands of acres will be planted with corn in England next year, for I shall sell the seed, of course; and, as far as I can calculate at present, about *six quarts of seed* to an acre is the quantity required. As I have before stated, I intend, as soon as my crop is housed, and I have ascertained the quantity of the produce,

as well as that of the straw or stalks, I will publish a minute account of the whole, together with instructions relative to the cultivation of the plant, and the application of the produce.

I am, Sir,  
Your much obliged and  
Most obedient Servant,  
WM. COBBETT.

THE next Register will contain an answer to the DUKE of NEWCASTLE.

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